

LIBERTY BELL

The magazine for *Thinking Americans*, is published monthly by Liberty Bell Publications, George P. Dietz, Editor. Editorial Offices: P.O. Box 21, Reedy WV 25270 USA — Phone: 304-927-4486.

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SAMPLE COPY with several reprints	\$ 3.00
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FIRST CLASS — U.S.A.-Canada-Mexico only	\$32.00
FIRST CLASS — All foreign countries	\$35.00

AIR MAIL — Europe-South America	\$45.00
Middle East-Far East-S. Africa	\$49.00
Sample Copy	\$ 4.00

BULK COPIES FOR DISTRIBUTION:

10 copies	\$ 18.00
50 copies	\$ 65.00
100 copies	\$110.00
500 copies	\$400.00
1000 copies	\$700.00

These prices apply only to our standard 52-page editions.

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The editor-publisher of *Liberty Bell* does not necessarily agree with each and every article in this magazine, nor does he subscribe to all conclusions arrived at by various writers; however, he does endeavor to permit the exposure of ideas suppressed by the controlled news media of this country.

It is, therefore, in the best tradition of America and of free men everywhere that *Liberty Bell* strives to give free reign to ideas, for ultimately it is ideas which rule the world and determine both the content and structure of culture.

We believe that we can and will change our society for the better. We declare our long-held view that no institution or government created by men, for men, is inviolable, incorruptible, and not subject to evolution, change or replacement by the will of the people.

To this we dedicate our lives and our work. No effort will be spared and no idea will be allowed to go unexpressed if we think it will benefit the *Thinking People*, not only of America, but the entire world.

George P. Dietz, Editor & Publisher

POSTSCRIPTS

by

Revalo P. Oliver

Truth sometimes appears in the strangest places. It may even occur in statements made by Jews when they are in an especially exhilarated mood.

The *Atlanta Journal and Constitution* on 4 March 1984 featured, in an article by one Randy Schultz, the exultation of our domestic enemies when they elected a Jew to the municipal government of Palm Beach. They estimated that about half of the population of the once exclusive island is already composed of Jews, whence it follows, of course, that they will soon stink the place up, as they have done in the once decent towns of Miami Beach and Fort Lauderdale, obeying the strange compulsion that was most clearly described by Samuel Roth in his invaluable book, *Jews Must Live, an Account of the Persecution of the World by Israel on All the Frontiers of Civilization*.¹ Roth was an honest Jew who, having been swindled too often by his fellow Jews and told that he must grin and bear it for the sake of racial solidarity against the hated *goyim*, finally defected from his race and described its fixed habits on the basis of his inside knowledge of his own species. We owe gratitude to his memory.

The article in the newspaper naturally goes on to censure the perversity of lowly Aryans, who, though wealthy enough to live in Palm Beach, are still Aryans and don't delight in their masters' stench. And while joyously celebrating the progress made in

1. Samuel Roth's book was published by the Golden Hind Press in New York City, and is now extremely rare (guess why!). Around 1964, about half of this book of 319 pages was reproduced photographically by a "right wing" organization that took care to omit all the pages and passages that would have displeased those of its members who expected to hob-nob with Jesus ben Yahweh after they were buried. This truncation of Roth's work has been reprinted several times and is certainly well worth reading in itself; copies may be obtained from Liberty Bell Publications. I have long hoped, however, that some American publisher will reprint the whole of this excellent, authoritative, and indispensable study, which should be required reading in every honest course in ethnology.

breaking into the Everglades Club, the Breakers, and other places in which the Aryan curs try to crawl away from the supervising eyes of God's Master Race, the happy Jews let slip one fact: "by one count; 23 million Jews came to the United States between 1880 and 1920."

That is a figure you should memorize, together with the dates, so that you can recall it whenever you see official statistics that report there are only about seven million of God's specially-created Masterpieces in North America and about twice that many in the whole world. In its early days, *Instauration* carried an article that noted there was a difference of about one million in the number of Jews in the United States as reported by different Jewish groups to reassure nervous *goyim*. Several readers, who wanted to find some element of truth in the Jews' figures, suggested that by "population" the Jews meant only male Jews who were the heads of families and members of orthodox synagogues.

Well, so now we know, thanks to their ebullience over their victory on Palm Beach Island, that twenty-three million swarmed into what was then our country *between 1880 and 1920*, and, of course, we may be sure they multiplied fast as soon as they fixed their mandibles in the hides of their stupid Aryan prey. And if we wish to estimate the total now upon us, we must, of course, add the swarms who arrived before 1880 and after 1920.

We may be sure that Jews reached what became American territory as soon as there were *goyim* on whom to practice usury, but it seems that the first record of them dates from 1654, when a party of twenty-four or more arrived in New Amsterdam and naturally tried to swindle the gullible owner of the ship who had brought them, whom they had promised to pay for their passage on arrival. They were followed by an unknown number of their compatriots and made so much trouble that the governor of the Dutch colony, Peter Stuyvesant, tried to exclude the aliens. He was overruled and reprimanded, however, by his superiors, the owners of the Dutch West Indies Company, many of whom were wealthy Jews in Holland, and he was ordered to suspend laws disadvantageous to Jews on the curious grounds that (a) the poor Jews were persecuted in the lands from which they came, and (b) so large a part of the West Indies Company was owned by Jews. Thus was another Promised Land opened to the international race and, appropriately enough, on the site of the huge concrete

jungle they have made into New Jerusalem-on-the-Hudson. By 1656, a Jew named Asser Levy was buying up parts of what is now the state of New York as far as Albany and perhaps beyond, and engaged in constant litigation in the courts, where, the Jews noted with particular satisfaction, he *invariably* won his lawsuits. Judicial corruption is not a recent innovation.²

Wherever our race established itself in North America, its parasites promptly followed. They usually infiltrated in small groups. The first mass movement seems to have occurred in 1847 when a Jew bearing the common name of Castro led a small swarm of 5000 into Texas, where the alien oecist is now commemorated by Castro County, south of Amarillo, and Castroville, west of San Antonio.

Even if we had accurate statistics on the immigration of professed Jews before 1880, it would still be impossible to estimate with any confidence the total number of Jews in a given territory at any time. They are a hybrid race with an amazing ability, yet unexplained by the science of genetics, to assimilate the physical characteristics of the people among whom they have established a colony and to resemble so closely Chinese or Aryans as to be indistinguishable from them in appearance. They also have a racial capacity that makes them cultural chameleons. In one of his books, Douglas Reed reported his observation of Jewish business men who travelled between Germany and Italy and were Germans north of the Brenner Pass and Italians south of it, changing from one personality to the other as easily as a man changes his neckties.

Most of us, I am sure, have had acquaintances or colleagues whom we assumed to be members of our race, often for a fairly long period of time, until we were with them in convivial circumstances and their tongues were loosened by alcohol or they indiscreetly formed a cluster with other Jews and exhibited the characteristics of their race. Often we are as amazed as was the congregation of a fairly well-known

2. Although it is only marginal to the Jewish problem, this is a point of some importance, if you want to think about social realities. The great Italian historian, statesman, and political philosopher, Guicciardini (1483-1540) suggested that the existing system of lawyers and courts be replaced by an arrangement by which the contesting litigants met and threw dice, with the decision going to the man who threw the highest number. That, he said, would be a great improvement, since a just decision would be rendered in half of all lawsuits. He did not, however, suggest a means of preventing the use of loaded dice by the persons who usually won in the courts under the existing system.

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Protestant theologian, Nicolas Antoine, when he suffered some kind of nervous breakdown and announced that he was a Jew. He boasted he had even managed to mock his audiences by actually reciting Jewish formulae when they thought he was pronouncing the words of Christian sacraments or sermons. That was near Geneva in the Seventeenth Century and it was never established whether he was a Jew who had been smitten with some irrational impulse to tell the truth or was an European whose theological studies had shown him that the "Old Testament" was incompatible with the "New" and had opted for the former, to the distress of his conscience.

In December 1979 the periodical *Instauration* published the following very significant letter from a subscriber:

The writer of a letter in your August issue estimates the number of Jews in our country at "twenty million or more." He is probably right. I grew up in the 1930s in a small town in Minnesota that had a population of four to five thousand. When I went east to a graduate school, one of my professors was an amiable Jewish scholar, whom I came to know fairly well. In a conversation one day I remarked that I had spent my childhood in a town in which there were no Jews. He smiled patronizingly. "They were there," he said, "but you didn't know it."

The estimate of twenty million, to which the writer refers, was, of course, much too low, if, as the Jews have now disclosed, twenty-three million swarmed in between 1880 and 1920.

Even the extent of Jewish influence over a society is not a measure of their numbers, for their race instinctively uses and intensifies existing weaknesses in the people whose country they have invaded. One clear indication of the growth of Jewish influence in the United States is their success in arousing the American itch to meddle sanctimoniously in other peoples' business, a trait that was brought to us by the Puritans as part of their essentially Judaic cult. In 1840, the American government in Washington had the effrontery to try to tell the Turks how "justice and humanity" required them to treat the Jews lodged in their country. By 1851, this insufferable arrogance had become so overweening that Washington actually began to harass the Swiss diplomatically to teach that nation how to behave with due reverence toward the Jews who had chosen to eat on it.

The Jews have always derived great advantages from the two religions they gave to the *goyim*, Christianity for the Aryans

and Islam for the Semites, and the religions furthermore have usually, though not always, protected them from the resentment of the populations they were exploiting. Dissidence between the many reciprocally antagonistic sects into which those religions naturally divided themselves provided further opportunities for profit and manipulation.³

Of all the religions that have addled the minds of our race, none have been more mischievous than the jumble of widely divergent sects that the British lump together under the rubric 'Dissenters.' They are characterized by what Dr. Samuel Johnson (in his biography of Akenside) perceptively defined as "a zeal which sometimes disguises from the world, and not rarely from the mind which it possesses, an envious desire of plundering wealth or degrading greatness." Those proletarian cults, nurtured in urban slums, had a charm much greater than the appeal of crack-pots' discoveries of what the Bible really meant. They provided piety as a cover for skullduggery, and righteousness to mask envy and festering malice that yearns to humiliate and destroy all that is above its own baseness. This made it possible for rabble-rousers, egged on and partly financed by the Jews, to incite the venomous hatred of the prosperity and culture of the Southern planters, disguised as righteous indignation that black anthropoids were made useful as slaves. The ranting and lying of the Abolitionists made possible the formation of the Republican Party, which was

3. It may be worthy of remark that Lebanon, which was made an "independent nation" in 1920 in accordance with the principles of Woodrow Wilson's nightmare, must have been designed as a source of perpetual trouble. Its people are almost all Semites, more or less mongrelized. Of the many religious sects, which hate each other cordially, fifteen were large enough to be guaranteed places in the government by the "nation's" constitution, which also provided that the President must always be some kind of Christian, while the Premier was some kind of Moslem. Of the fifteen major sects, the more important are: Maronite Christians, Sunnite Moslems, Shi'ite Moslems, Greek Orthodox Christians, Druses, and Greek Uniate Catholics. The Druses are the most virile element in the biological compost heap; their fanaticism, no more absurd than the others, is a bizarre mish-mash in which Arnold Toynbee, in one of his silliest moments, saw "the pearl of great price for which a frustrated world is seeking." French troops and administrators maintained a semblance of order until they were finally withdrawn in 1946. The Jews in Israel began harassing Lebanon two years later. When the United States began to soften up Lebanon for eventual conquest by the Jews in 1958, the marines were ostensibly sent in to help the President at that time, Chamoun, whom the Americans helped in their usual way, i.e., by overthrowing his government and installing his enemies in power.

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dominated and largely financed by many Jews, of whom the most important were the eight Seligman brothers, who popped into the United States in the 1830s and scattered over its territory from New York to San Francisco, but always operated secretly as a financial unit. (Beginning as vendors of cheap clothing in small towns, they were so industrious that by 1879 they and their friends, the Rothschilds, held almost the whole of the bonded indebtedness of the United States; that will show you how talented the eight Jew boys were.) They selected as their instrument a backwoods politician named Abraham Lincoln.⁴ And so, with the aid of their compatriots in the South, they succeeded in precipitating an invasion of the South, and rubbed their hands in glee as they saw Aryans slaughter Aryans and destroy the wealth of the South, reducing its civilized inhabitants to penury and opening the ruined land to the hordes of Jews who swarmed in to prey upon white and black alike, while their compatriots in the North exulted in the first government in Washington that was massively corrupt and was plundered on a scale that presaged the blessings we now enjoy.⁵

4. This is not the place to attempt an evaluation of the character of Lincoln. It will suffice to note that he intended to ship the niggers out of the United States, to Africa, if necessary, but preferably to islands in the Carribean and Central America, to reduce the cost of transportation. He actually did obtain from Congress an appropriation that enabled him to make a beginning by shipping 5000 to Haiti. While racially sound, this policy, as he seems not to have perceived, would have entailed a complete transformation of Southern agriculture, for it was no more possible to raise cotton without niggers than it was to raise wheat without horses. Lincoln conducted the war of aggression on the basis of a determination, perhaps sincere, to "save the Union" by denying the Confederacy the right that the American colonies had exercised when they dissolved the Union with the mother country, a union that was far more binding, both legally and morally. The colonies complained of some taxation, which was trifling in comparison with the economic exploitation of the South by the greedy Yankees before 1860. There is much to be said for Lincoln as a man, having regard to the circumstances of his early life, but the abject adulation of him is simply part of the massive brain-washing that has been administered to children in the schools for more than a century to justify the horrors of what is mendaciously called a Civil War. I cannot here consider the Jews' claim, which seems to have been first made in 1865 and was recently revived, that Lincoln was himself a crypto-Jew. It seems most unlikely.

5. It should be remembered that before the Republican Party came to power, 'corruption,' in the Federal government was limited to giving the comparatively few positions in Federal employment to one's friends and

The rich Jews put up the money to get that delightful war under way, but we should, I think, mention an especially "idealistic" Jew, Carl Schurz, who was one of the most energetic campaign orators for Lincoln and is said to have contributed greatly to his election in 1860. Schurz was rewarded with an appointment as a General in the Northern army of invasion, and when the South was ruined, he distinguished himself for his idealistic effort to promote legislation that would make it a felony and Federal offense for a white woman to refuse to marry a nigger who tapped her on the shoulder and said, "Come on, you bitch." The law failed of enactment, even with a provision that a white woman whose attorneys could convince a Federal court that she had some valid reason for refusing the ennobling copulation could escape prison, but it will be seen that Schurz was a man ahead of his time and a pioneer in "civil rights" legislation more advanced than any that has thus far been enacted by the Congress.

This will give you the measure of the Jews' influence by 1860, but while we may be sure that they were already numerous in our country, it does not permit us to estimate their numbers.

We may be sure that between 1860 and 1880 God's migratory tribe flocked into their new Promised Land, many of them, no doubt, disguised as Englishmen, Germans, , Frenchmen, or other Aryans, but again we have no secure basis for estimating their numbers.

From 1880 to 1920, we have the Jews' count of 23,000,000, our first precise statistic. They doubtless continued to trickle in from 1920 to 1932, when the great influx began as snivelling Aryans welcomed "refugees" from Germany, where the wicked Germans were trying to recover control of their own country. If *all* of the famous six million, who arose from their ashes after Hitler incinerated them, did not stream into the United States, we may be sure that millions of their cousins did, and again we

political supporters, who, in office, naturally favored their friends. The massive looting of the Federal treasury began with the Republican triumph. Typically, the Seligmans loaned money to the Federal government so that it could buy from them shoddy merchandise at vastly inflated prices for the "war effort." Unscrupulous Americans were, of course, permitted to join in the looting, thus ensuring their complicity. It seems unlikely that Jewish business methods, whether practiced by the aliens or by renegade Aryans, reached at any time during the Nineteenth Century their present refinement, by which, as was recently disclosed even in the press, the Army pays \$3000 for a tool it could buy at the local hardware store for \$1.98.

have no statistics. It will be recalled that at the time of the last census, the Jews forbade their American subjects to ascertain even the number of them that admitted they were Jews, and while the Jews themselves doubtless kept a fairly accurate count, they have not yet disclosed it. Perhaps, as they become more confident and arrogant in their ownership of this Promised Land, they will, in some moment of expansive glee, disclose it. So all that you can do now is make a guess by trying to extrapolate from the one figure they have disclosed.

In an article first published in two British periodicals, *Spearhead* and *New Nation*, in 1980 I estimated that there were, throughout the world, "from thirty to sixty million" Jews who were actively or passively coöperating in putting over such hoaxes as the "Holocaust" and "Anne Frank's Diary" on the stupid *goyim*. In the light of the disclosure at Palm Beach it now appears that I should have said "at least sixty million."

Such racial cohesion against other races is simply proof that the Jews are justified in their fanatical faith in their enormous racial superiority. From a strictly biological standpoint, the only test of the relative superiority of any species is its ability to survive and expand at the expense of other species. So far as we can predict now on the basis of present facts, instead of hopes and a sentimental Narcissism, Aryans are incapable of coping with such a race and are likely to realize what seems to be a subconscious death-wish, which could be the racial psyche's perception that our species, like the dwindling mountain gorillas, is biologically obsolete. Of course, it may be that our people will be rewarded for their righteousness when their ghosts float up to their Jewish Saviour in the clouds and are given a pat on the head and an all-day sucker in recognition of their humanitarian piety.

* * *

In *The Enemy of Our Enemies* (pp. 114f., n.63) I mentioned an amusing early version of the Jews' Holofoax, concocted before they decided which version of their Big Lie they would vociferously promote to bamboozle the Aryan boobs, whom they both hate and despise. It was Dr. Stefan Szende's *Der letzte Jude aus Polen*, published at Zurich in 1944. I did not then know that the Yiddish excretion had been translated into English under a changed title, and I owe to a friend photocopies made from the copy in the Library of Congress.

Reproduced on the following pages are the title-page of the book and the pages that describe the marvellous machinery that the wicked Germans used to slay millions of God's Masterpieces. If you know anything about mechanical engineering and electricity, you will enjoy the funny story, so read it for yourself.

I really do not know why the Jews decided to discard that tale and substitute the wild fiction about the famous "gas chambers" when they had their American serfs perpetrate the foul murders at Nuremberg to teach the world what happens to the lower animals that disobey the masters Yahweh set over them. It can't be that they thought to make the preposterous story more plausible by replacing electrical impossibilities with chemical impossibilities. Their contempt for the Aryan curs is so great that they never take the trouble to make their hoaxes even superficially plausible.

It is simply a racial characteristic of the Jewish mind that it will not take the small amount of care that would be required to make the stories they throw at the *goyim* at least as believable as fiction published in our magazines of adventure stories.

Take, for example, the slop called "Anne Frank's Diary," which is said to make some feeble-minded Aryans snivel at its pathos. It is simply full of the most glaring inconsistencies. In that tale we are told that a band of poor, persecuted Jews had to hide from the terrible Gestapo in a whole series of rooms that formed a secret [!] part of the house, to which the entrance was through a secret door concealed behind a hinged bookcase. And we are expected to believe that those diabolical Germans couldn't guess how many rooms there were in a house of quite moderate size, and did not become curious when the postman on his rounds brought mail for those Jews in hiding, including lessons from a university in which some of them had enrolled for correspondence courses! On one page, we are told that in their pitiable plight the poor Jews are so terrified that they almost smother a sick Jewess, lest her coughs be overheard by the ubiquitous Gestapo, and a few pages later we are told that when those Jews are having a high old time, they not only scream and shout at one another, but even fire off a revolver! And the dread Gestapo, ever prowling about the fold in which God's precious lambs are hiding, can't hear the uproar or even the shots from the revolver!

STEFAN SZENDE

THE PROMISE HITLER KEPT



ROY PUBLISHERS · NEW YORK

Belzec was a little place to the north of Rawa-Ruska, just on the 1939 Russo-German frontier. Immediately this frontier line had been agreed on, the Russians had begun to erect fortifications on a big scale. When the German troops crossed the frontier in June, 1941, the fortifications were still incomplete.

It was from these half-finished Russian fortifications that the Nazis made their slaughter-house in which millions of Jews were exterminated.

To exterminate 5 million people is an enormous task, and even in our age of technical perfection it needs a lot of preparing and organizing, and there are many problems to be faced by those planning to carry it out. Tens of thousands, even hundreds of thousands, of Jews had been taken to "Pjaski." Further tens of thousands, even hundreds of thousands had died as a result of ill-treatment, starvation and disease. But there were still millions left and they all had to be killed in accordance with the orders of the Fuehrer.

Even the effective killing of bed-bugs or lice on a large scale demands a certain technique. However, no one can doubt that the Germans are a highly talented people in all technical matters. Amongst them there were highly efficient engineers of death. These men were given their instructions by the Gestapo, and they set to work to solve the technical problems to which the mass slaughter of millions of defenseless men, women and children gives rise. They solved the problem. They solved it brilliantly. Their Fuehrer, Adolf Hitler, and Himmler, the head of the Gestapo, must be well satisfied with them and their work.

Months of planning and building operations were necessary, but the Germans are a patient people and the objective was worth the time spent on achieving it. The extermination of millions of Jews with the very latest modern technical means—what an enticing aim! Hundreds of thousands of labor hours were expended. Tens of thousands of tons of valuable materials were used in the process. But at last, in the spring of 1942, the scientific slaughter-house at Belzec was ready.

The mass-killing installation at Belzec occupies an area al-

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most five miles across. This area is surrounded by barbed wire and every other modern device for keeping prisoners in and others out. No one is permitted to come near the place except properly authorized persons or those who will never leave the place alive. But despite all these precautions there were one or two people who saw the inside of Belzec and nevertheless succeeded in escaping. Despair and desperation makes a man ingenious.

Specially chosen S.S. men guard the Belzec killing plant. They are men without nerves. There is much to do in a slaughterhouse and it gives sadists great pleasure to compel their victims to do as much of it as possible. For instance, the clothes and the belongings of the millions of victims had to be collected and sorted out. For this purpose the S.S. chose certain Jews out of each transport that arrived. These Jews were not spared, of course. It was merely that their execution was postponed. Two such Jews actually succeeded in making their escape. They escaped into the Ghetto which still existed in Rawa-Ruska at the time. In Rawa-Ruska they reported the details of the technically perfected slaughter going on in Belzec.

As far as I know, no Jew ever succeeded in escaping from Belzec and reaching neutral or Allied territory. The two Jews who made their escape from Belzec to Rawa-Ruska in the summer of 1942 were probably killed subsequently when the Ghetto there was liquidated, but a number of people who heard the evidence of these two fugitives from Belzec did escape. The following description of the Belzec slaughterhouse comes from them.

The trains coming into Belzec loaded with Jews were driven into a tunnel in the underground premises of the execution building. There the Jews were unloaded and ordered to divest themselves of all their things. In 1942 Jews arriving at Belzec came dressed and carrying all sorts of belongings with them. Fully loaded trains from Germany, Austria, Czechoslovakia, Belgium, Holland, France and the Balkan States arrived in Belzec, and they were all treated in the same way. These Jews were told to take all their things with them, as they were going to be "settled" in the East. Thus tens of thousands of Jews ar-

rived, bringing all sorts of property with them, typewriters, sewing machines, crockery, silver and so on.

Everything was taken away from them. The goods seized in this way were carefully sorted out, listed and ticketed and subsequently used for the benefit of the master race. It was to spare the staff at Belzec this tremendous task, which, of course, hindered them in their real job, that later on all Jews were sent to Belzec naked.

When trainloads of naked Jews arrived they were herded into a great hall capable of holding several thousand people. This hall had no windows and its flooring was of metal. Once the Jews were all inside, the floor of this hall sank like a lift into a great tank of water which lay below it until the Jews were up to their waists in water. Then a powerful electric current was sent into the metal flooring and within a few seconds all the Jews, thousands at a time, were dead.

The metal flooring then rose again and the water drained away. The corpses of the slaughtered Jews were now heaped all over the floor. A different current was then switched on and the metal flooring rapidly became red hot, so that the corpses were incinerated as in a crematorium and only ash was left.

The floor was then tipped up and the ashes slid out into prepared receptacles. The smoke of the process was carried away by great factory chimneys.

That was the whole procedure. As soon as it was completed, it could start up again. New batches of Jews were constantly being driven into the tunnels. The individual trains brought between 3,000 and 5,000 Jews at a time, and there were days on which the Belzec line saw between twenty and thirty such trains arrive.

Modern industrial and engineering technique in Nazi hands triumphed over all difficulties. The problem of how to slaughter millions of people rapidly and effectively was solved.

The underground slaughterhouse spread a terrible stench around the neighborhood, and sometimes whole districts were covered with the foul-smelling smoke from the burning human bodies.

When we read "Anne Frank's Diary" we lose sight of the lie in sheer disgust at the insulting negligence of the Jew who threw such garbage in the face of Aryans. I have mentioned but two of the preposterous internal contradictions; for more, read the stuff (if you can stand it) or see Ditlieb Felderer's *Anne Frank's Diary—a Hoax* (Torrance, California, 1979).

We are dealing with what is simply a characteristic of the Jewish mentality. Consider, as another example, the silly story, which the murderous "judges" at Nuremberg professed to believe, about how the horrid Germans packed crowds of God's precious darlings into rooms and then exterminated them with the exhaust of the diesel motors of trucks drawn up for that purpose. Now if you or I or any Aryan had been trying to put over a lie like that, and even if we knew somehow that only very stupid people would read it, we would, at the very least, have first ascertained whether it is feasible to asphyxiate anyone with the fumes of diesel motors, which, of course, differ greatly from the gasoline motors of ordinary automobiles, which do produce carbon monoxide in lethal quantities. And I think we would also have gone to a library and read a few issues of German newspapers published during the period in question, just to be sure of the general background of our tale. What is really funny—almost hilarious—about the shoddy Jewish hoax is that if its perpetrators had not begrudged the few hours that we would spend in elementary preparation for such a story, they would have found a way to concoct a lie that was plausible on the face of it. See Friedrich P. Berg's clear demonstration of the opportunity the Jews missed; his excellent article, "The Diesel Gas Chambers: Myth Within a Myth," is in the Spring 1984 issue of the *Journal of Historical Review*.

I suppose we cannot really understand the mental processes of that strange, predatory race, so the crudity of their hoaxes is puzzling. Is it from sheer feckless insolence that they tell such preposterous tales, or do they intentionally make them unbelievable to enforce a lesson that brains of Aryan curs must freeze when their masters speak, and that if a Jew tells an Aryan that two and two makes seven, the animal must at least pretend to believe it? Or do they assume that they have so rotted the Aryan mind with poisonous superstitions that Aryans will actually believe whatever they are told by Yahweh's supermen? Or is it that the Jewish mind cannot reason when it is convulsed by a paroxysm of hatred of our race?

The last question is worthy of consideration. The Jews'

Talmud was written for Jews and only for Jews, and incidentally contains a provision that nasty Aryans who learn to read it should be killed. Now the *Talmud* contains (*Midrash Rabbah*) an ostensibly historical account of the atrocities perpetrated by the diabolical Romans at the time of the Jewish revolt that was led by a christ named Bar Kokhba in 132 of the Christian Era. The Jews who read that *Midrash* were told, on the authority of named Rabbis, that in the town of Bethar, which had a total area about equivalent to five of our city blocks, the awful Romans slew no less than 800,000,000 (eight hundred million) of God's Chosen; that the precious blood thus shed was so deep in the street that the Romans' horses were immersed to their nostrils; and that the sacred gore became a raging torrent that rushed down forty miles to the Mediterranean, dislodging boulders from its path and staining the waters of the sea crimson for four miles from shore.

Now to our minds—if we are so "anti-Semitic" as to question the word of great Rabbis—it seems strange that the five square blocks of Bethar housed (in comfort and luxury, we are told) eight times as many Jews as the total population of the entire Roman Empire at that time, and a quick calculation will show that those 800,000,000 godly Jews cannot have been larger than our grasshoppers.* But, so far as we can tell, the pious Jews who read their holy book never made that calculation, although they would not have missed the least fraction in computing usury. They evidently believed that story and we can only suppose that their minds went into a spasm of hatred for the accursed *goyim* and never questioned the arithmetic.

The tale of Bethar is, of course, just one of the "Holocausts" that the Jews invent from time to time to show how God's Own are persecuted by the lower races, but what makes it significant is that it was invented, not to make stupid Aryans snivel and feel guilty, but to excite other Jews, the educated Jews, who alone could read the *Talmud*. It suggests that when Jews are in a paroxysm of their hatred of other races, and especially our

* The calculation is confirmed by other details in the story; for example, the 64,000,000 schoolchildren of Bethar attended numerous schools attached to the 400 synagogues. Given the area of the town, a synagogue cannot have been larger than one of the dolls' houses that are commonly given to little girls today, and since 160,000 children were attached to that synagogue, and the ratio of children to adults in the town's population was 1:11½, there must have been 1,840,000 adults to attend that synagogue. So many grasshoppers could not fit into such a space, so perhaps the Jews in Bethar were not larger than lice or, at the most, bedbugs.

race, they enter a mental state that we should identify as insanity in one of our own people.

That deduction may seem startling to some readers, but how otherwise can they explain a recent manifestation of the Jewish mentality, set forth in the German *Bildzeitung* for 17 May 1984? In an article in that publication, widely circulated in Germany, the Jews, foaming at the mouth in rage that Walter Rauff, a "Nazi" guilty of not having venerated the perfect race that Yahweh specially created to rule all others, had not been tortured and murdered by their American dogs at Nuremberg, and had escaped to live out his life and die a natural death in Chile, screeched that Rauff alone was responsible for the death of 250,000,000 of God's Darlings. Now the figure given, 250,000,000, is considerably more than the *total* population, men, women, and children, and including Jews and other aliens, that resided in 1939 in *all* of Western Europe: Germany (including Austria), England, Scotland, Wales, Ireland, France, Italy, Spain, Norway, Sweden, Denmark, Switzerland, and even Czecho-Slovakia. And if Rauff was himself responsible for shedding the holy ichor in the veins of two hundred and fifty million of God's Own, then, since there are still many other "Nazis" to be hunted down by the Jews and their packs of Aryan hounds, and hundreds, at least, have already been murdered for similar crimes, even a computer would squeal, if it were asked to compute the total number of Yahweh's precious children whom *all* the Germans exterminated—and then to compute the number of planets the size of the earth that would have been needed to hold all of them, assuming they were larger than the Jews of Bethar.

I submit that no mind that we would regard as sane could have set the number of Rauff's victims at 250,000,000, even if it was in a passion of rage and hatred. If you do not believe that the Jewish mentality operates in ways beyond our comprehension, you must opt for the only alternative, that Jewish contempt for Aryans is indeed infinite.

It distresses me to add that for such contempt the Jews have ample justification. The cringing Aryan dogs who rule Germany today are trying to bite all Germans who are intelligent enough to question the Jews' Big Lie, their Holohoax, and dare to say so. For the rulers of Germany, contemptible as they are, one can imagine some apology, but what conceivable excuse can be made for the Canadians?

The terrorism of the Canadian Government's vile

prosecution of James Keegstra in Alberta was described by John Tyndall in an article reprinted in *Liberty Bell*, July 1984. In Toronto, Ernst Zündel has been protected from disabling injuries by the police who escort him through mobs of Jews howling for his blood as he is taken to court, where he must stand trial for the heinous crime of doubting what Jews want their dogs to believe. And I learn from David McCalden's Newsletter, that on 6 September the Royal Canadian Mounted Police raided the library of the University of Calgary and confiscated a copy of Dr. Arthur Butz's irrefragable *Hoax of the Twentieth Century*. The Aryan serfs of the Canadian Government must be taught that facts are what Jews say they are, and that if a Jew tells an Aryan to wag his tail, the Aryan had better grow a tail in a hurry or suffer the consequences.

Such are the actions of the creatures who now govern Canada, a land which, my older readers may remember, once had a population of which the great majority was Anglo-Saxon. As the gentleman who writes under the name of General R. Never reiterates, "A people deserve what they permit." It follows inescapably that the Anglo-Saxons of Canada are responsible for the degradation and squalor in which they now exist. And it is no excuse for them that they tax themselves about \$900,000,000 a year to subsidize the Canadian Broadcasting System, which means that every man, woman, and child pays almost \$40 a year to have Jewish slime smeared in their faces.

I do hope that the pages from Szende's book reproduced above are widely circulated in Canada. They contain a version of the "Holocaust" hoax that the Jews are not currently pushing, but they are nevertheless a tale told by a Jew, which must therefore be believed by Canadians. It will be amusing to watch the Royal Canadian Mounted Police as they raid all the libraries in Canada and burn all the textbooks of electrical engineering. In fact, I am not sure that if Canada is to be purged of the abomination of "anti-Semitism," it will not be necessary to destroy all generating plants and electrical appliances in Canada. So long as white Canadians are permitted to use electricity, some criminally-minded Canadian might experiment with it and come to doubt the story that he is racially obliged to believe.

* * *

The newsletter of the Southern National Party for Summer,
November 1984

1984, features an anonymous article purportedly written by an American refugee who has found asylum in Ireland.

The author, evidently a Southerner who in some undisclosed way seriously annoyed the rulers of the United States, says he was visited by representatives of a Federal agency that must be either the Federal Bureau of Intimidation or the Conspirators' Intelligence Agency, both of which, insofar as they are distinguishable now, maintain squads of well-trained perjurers and assassins to promote "democracy." They brought him his passport and warned him to exile himself from the United States and never return to his native land. He says, "If I declined their generous invitation to get the hell out of Dodge, then my allotted span on this mortal coil* was apt to be short. 'We could very easily get a tip, anonymously, of course, that you had an illegal weapon or something in your apartment,' were their precise words, 'We'd kick in the door, find what we are looking for, and then all it would take is one night in the federal holding facility in(the state capitol) and a carton of cigarettes to some bullpen nigger, and you'd get a

* I need not remark that if the anonymous author wrote 'on' instead of 'in,' he misread his Shakespeare and did not read enough of him. When Hamlet says, "When we have shuffled off this mortal coil," he means, "When we have rid ourselves of the turmoil and confusion of life." That is the normal meaning of 'coil' in Shakespeare, e.g., *Much Ado About Nothing* (III.iii.92): "for the wedding being there to-morrow, there's a great coil [i.e., confusion and bustle in the house] to-night." -Incidentally, if you have read G. Gordon Liddy's novel, *Out of Control* (New York, 1979; paperback, 1980), you will have recognized it as the kind of story in which the protagonist has the adventures the author wishes he could have had. Some episodes are somewhat fantastic, but the author was intimately acquainted with governmental operations, and the hero's session with operatives from the C.I.A. (pp. 281f. of the paperback) is realistic, although the hero's escape from them is not. The men from the C.I.A. politely avoid "disturbing the taxpayers" by inducing "natural" deaths from a heart-attack with cyanide, which their "gun" injects directly into the veins. In circumstances in which it can be used, this device for spreading "democracy" is more efficient than the weapon invented by the Soviets (unless they got it from the United States) that uses cyanide gas and has to be used in the open air. For a diagram of that ingenious mechanism, see Karl Anders, *Mord auf Befehl* (Tübingen, 1963; a condensed English translation, *Murder to Order*, complete with diagrams, was published in London in 1965 and distributed in this country by the Boniface Press, then in Philadelphia). The C.I.A.'s instrument for administering social justice is simpler: it consists of a tube that contains a hypodermic syringe with a specially strong needle that is driven home by a powerful spring when the trigger is released.

continued on page.35

Max Wundt

NATHAN THE WISE OR THE AGE OF ENLIGHTENMENT AND JEWS

Translated from the German by
Charles E. Weber, Ph.D.

1984

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TRANSLATOR'S INTRODUCTION

Three articles translated from the series, *Forschungen zur Judenfrage* (1937 ff.) (Studies on the Jewish Problem), have now appeared in the *Liberty Bell*, viz., the issues of August-September, 1983, August, 1984 and September, 1984. All three of these articles were concerned with the racial and biological aspects of the Jewish question. In the following article from Volume I of the *Forschungen zur Judenfrage* (1937) by the philosopher Max Wundt we now turn our attention to another aspect of the Jewish question, the influence of Jews on European literature, an influence that became considerable during the course of the eighteenth century. Max Wundt (1879-1963) held academic positions in Marburg, Jena and Tübingen.

One of the best-known of the German dramas of the eighteenth century is *Nathan der Weise* (Nathan the Wise) by Gotthold Ephraim Lessing (1729-1781). Lessing lived in an age in which traditional religion was being questioned and independent human reason was being considered ever more strongly to be the appropriate basis of wisdom and morality. Lessing's adherence to the ideals of the Age of Enlightenment is reflected in his essay, *Die Erziehung des Menschengeschlechts* (The Education of the Human Race), published in 1780, in which Lessing examines the motivations for morality during the development of mankind, from an earlier fear of divine punishment (New Testament) and finally to a morality based on independent human reason. Like other Rationalists of his day, Lessing was attracted to the fable as a means of teaching morality. Three volumes containing Lessing's fables and his commentary on this genre appeared in 1759.

The parable of the three rings as symbols of the Jewish, Islamic and Christian faiths was used by Lessing as the central didactic part of his drama, *Nathan der Weise*, which was published in 1779. The parable is told by Nathan to Saladin, an historical person who was sultan of Egypt and Syria and who lived 1138-1193. In this parable, a father who had three sons whom he loved equally has to decide to which son he will leave a ring that had been passed down through generations of his family and which had the magic power of making its owner endearing to God and man. The father has indistinguishable

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copies made of the ring. After his death, the three sons, who have inherited the rings, go to a judge, who forgoes making a decision as to which ring is the original one and says that only the passage of time will determine that.

Lessing's *Nathan der Weise*, with its polemical plea for tolerance of Jews, has doubtless proved to be the most influential of his rather many dramas. During the late eighteenth and early nineteenth centuries the legal emancipation of Jews progressed rapidly in many German-speaking states.¹

One of Lessing's earliest dramas was a short comedy, *Die Juden*, published in 1749, in which mistaken identities form a basis for a plea for tolerance of Jews. In later years, Lessing was a friend of the popular Jewish philosopher, Moses Mendelsohn (1729-1786), the grandfather of the composer Felix Mendelssohn-Bartholdy.² Although Lessing was the son of a prominent Protestant pastor in Saxony, his portrayal of the representatives of Christianity in *Nathan der Weise* is generally unsympathetic, while the hero of the drama, a wealthy Jewish merchant, is portrayed as wise and generous. The setting of the play is the time of the Crusades in the Near East, where Islamic, Jewish and Christian groups come into contact with each other. The immediate origin of the ring parable is one of the *novelle* of Giovanni Boccaccio (1313-1375), the Florentine poet and Humanist. In the following article, however, Max Wundt traces its origins back to an event of the earlier Middle Ages which some students of Jewish history claim to have had an important effect on the racial makeup of European Jews.³

Shakespeare's central Jewish figure in his *Merchant of Venice* forms a stark contrast to Lessing's *Nathan*. Shakespeare's play depicting a greedy, merciless, Aryan-hating, wealthy Jew was written around 1596. England had expelled its Jews in 1290 and few Jews were present in the England of Shakespeare's time. Shakespeare thus chose an Italian setting

1. For details of this development, see the article by Erich Botzenhart in the third volume of the *Forschungen zur Judenfrage*, "Der politische Aufstieg des Judentums von der Emanzipation bis zur Revolution von 1848," pp. 61-104.

2. cf. Hans Behrens, "Moses Mendelsohn und die Aufklärung" in Volume IV of *Forschungen zur Judenfrage*.

3. *Forschungen zur Judenfrage*, Volume II, page 218.

for his play rather than his own country, although it is conjectured that Shakespeare wrote the *Merchant of Venice* while influenced by a popular hatred of Jews intensified by a plot to poison Queen Elizabeth I by her Jewish physician, Roderigo Lopez, who was hanged in 1594 after his plot was discovered.⁴

Lessing's *Nathan der Weise* was written nearly two centuries later than *The Merchant of Venice* and typifies a changed, much more tolerant attitude toward Jews that had come about during the Age of Enlightenment. This much more tolerant attitude toward Jews paved the way for the great power which Jews have subsequently amassed in Europe and later in the United States.

4. Cf. the article by Heinrich Heerwagen, "Das Bild des Juden in der englischen Literatur," in *Forschungen zur Judenfrage*, Volume V, pp. 160-176.

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NATHAN THE WISE OR THE AGE OF ENLIGHTENMENT AND JEWS

by
Max Wundt

Those who do research on the race question tell us that, although the influence of Jewish blood in Germany was certainly the strongest during the past one-hundred years, in some cases it goes back much further, since individual Jews, in fact, attained a high respect as early as the Age of Absolutism and even as early as the Middle Ages and were then in the position to mix their blood with Germanic blood. A similar situation prevails as far as intellectual influence was concerned. It, too, certainly grew to the enormous extent which it reached only during the past hundred years and especially the last fifty years. However, in some ways this influence already manifested itself much earlier and these earlier influences are indeed not unimportant for the understanding of the development of the German intellect in its relation to Jews.

Such an early streak in the tissue not only of the German intellect, but also of the European intellect in general, will be pointed out in this short report.

From Lessing's *Nathan the Wise* we are all familiar with the question about the value of the various religions and the story of the three rings. Lessing himself gave his source for it, a *novella* by Boccaccio (I,3). But at most this story has the purpose of admonishing people to be modest so that they do not presume themselves capable of any final judgement concerning the truth of religion and so that they might come together on a certain ground of general humanity beyond the limits of different religions. On the other hand, in spite of the Jewish

speaker, not a word is mentioned to the effect that this humanity finds its purest expression just in Jews. However, this feature is most familiar to us in Lessing's Nathan; the Jew is quite in the foreground, he is the noblest human being, the wise man, and for that reason most capable of propagating the teachings of pure humanity.

This favoring of Judaism in the comparison of the religions is no accident. After all, the idea of contrasting their representatives and having them discuss the advantages of their faiths goes back to an old tradition which has its origins in Jewish circles. In medieval Spain, where Christianity, Islam and Jewry collided, such a comparison must have imposed itself especially readily, and in particular on the Jew who, being dispersed amongst the others, could compare himself with them everywhere, saw himself hated and scorned and yet felt himself to be the member of a chosen race. Here the theme of such a comparison confronts us for the first time, and to be specific in the form of a defence of Judaism with the intention, of course, of presenting the Jewish religion as the best and true one.

The Castilian Jew and religious poet Judah Halevi [ca. 1085-1141] introduced this theme into literature in his *al-Khazari*, a work composed around 1140. He proceeds from an historical event which took place in the eighth century in the Khazar Kingdom on the Caspian Sea. There the king had converted to Judaism, and indeed after he had requested a Christian, a Mohammedan and a Jew to discuss the value of their faiths, as the legend went. When none could convince the other, the king sent them home, but then questioned the Christian and the Moslem in secret as to what religion they would prefer other than their own. Both declared in favor of the Jewish religion. The king thus believed that the advantage of the Jewish religion was proved and converted to it.

Judah Halevi shapes this story in his work. However, while he has a Christian and a Moslem, to whom he adds a philosopher as a representative of heathendom, present their religions only briefly, there follows an extensive presentation of the Jewish religion. It is supposed to be proved the best one, which is revealed most directly by God to his chosen people. It is supposedly the "core and jewel" of the human race and after it essentially nothing new has been added.

No one will reproach the old Jew for defending his faith with such eloquent words and we would not need to become further excited about these tales of the distant past if the book,

al-Khazari, had not influenced the intellect of the European nations at an important point of their development.

The frightful and so often cruel battles which were fought as early as the Middle Ages between Christianity and Islam and then among Christian nations themselves in the wake of the Reformation and Counter-Reformation awakened at an early time a longing for a common religion in which the enemies could unite. It was not the worst minds of these centuries that struggled for this objective. They believed that it would have to be possible to find a so-called "natural religion" that would extend beyond all limits of the specific doctrinal structures, that God had placed naturally in the hearts of men and that was therefore common to all. From such a spirit arose, for example, the beautiful writing of the man to whom is often attributed the beginning of truly German philosophy, the writing of Nikolaus von Kues concerning peace or agreement in faith (*de pace seu concordantia fidei*, composed between 1453 and 1464). He, too, depicts a religious conversation, in which, however, divine wisdom itself instructs the representatives of the various nations. In this connection Nikolaus speaks on the basis of German feeling inasmuch as he seeks to prove that Platonic-Christian mysticism to be true which he took over from Master Eckhardt and which indeed was destined to form the basis of the *Weltanschauung* for the Germanic nations. In this work not the slightest value was placed on agreement with the Jews; on the contrary, in a number of passages a distinct distance is taken from them.

However, the idea of a natural religion did not gain acceptance in this form, but rather in a quite different one. The striving of the nations for peace and agreement in religion is certainly not peculiar. However, the fact that the Jewish religion offered itself as such as common ground, on which even the Christian denominations in particular could unite, may certainly be designated as peculiar.

In fact, the shape of the natural religion which was destined to gain recognition we first find in the work by Jean Bodin [ca. 1529-1596], which was composed soon after 1590, the *Colloquium heptaplomeres*. The author, a politician and famous writer, played a somewhat vacillating role in the complexities of the Huguenot Wars. In his works he displayed a decided preference for Jewry and a precise knowledge of Jewish literature, which he can have obtained only in close association

with Jewish scholars.¹ For that reason he was considered a half-Jew, even at an early time: a conjecture which, however, is not confirmed by the latest investigation of his family (E. Pasquier, *Revue d'histoire de l'église de France*, Volume 19, 1933, pp. 457-462). He had the highest respect for the Jewish intellect. After all, he declares expressly that he prefers by far Moses' authority over all the writings and opinions of all philosophers (*Methodus* cap. 8, p. 324: "Ac tanti est apud me Mosis unius auctoritas, ut omnibus omnium philosophorum scriptis ac sententiis longe anteponam").

The *Colloquium heptaplomeres*, the sevenfold conversation, so-called because there are seven participants, takes up Judah Halevi's old theme once more. Representatives of the various religions converse in Venice about the value of their faiths. There are seven, in contrast to the four in Halevi, because the Christian faith is represented by three speakers, a Catholic, a Lutheran and a Calvinist; in addition to the philosopher a special representative of the heathen religion is introduced, while there are also the Jew and the Moslem.

Details of the conversation cannot be discussed here. For our purposes the following features should be pointed out. The representative of Judaism, Solomon, is placed very much in the foreground. His is the intellectual head of the gathering and advocates his faith with a decisive superiority in contrast to the others. Christianity is unfavorably treated in the case of all its representatives; its characteristic doctrines are subjected to sharp criticism, in the case of which the Jew usually has the last word. The participants attempt to find the best religion to which they can all adhere because it is not confined to any specific doctrines. The philosopher Toralba praises it as the religion of nature which God imparted to human beings at the time of their origin and next to which all positive confessions of faith are supposedly useless. For that reason the oldest religion must be the best one. The Jewish religion must, supposedly, be closest to this oldest religion not only as a matter of time but also of essence. For that reason Solomon vividly agrees with
p. 139 Toralba and attempts successfully to demonstrate the agreement of the Jewish religion. The later religions have supposedly only added useless or false elements. In fact, the content of this actual religion, as it is understood here, simply turns out to be

1. CP. J. Gutmann, *Jean Bodin in seinen Beziehungen zum Judentum*, 1906. [Jean Bodin in his Relations to Jewry.]

the basic ideas of the Jewish religion; strict monotheism, honoring God by adherence to his laws and retribution in the present life and afterlife. It is in keeping with this that the gathering breaks up accompanied by the sounds of a Jewish psalm.

The author of the *Heptaplomeres* was too cautious to have his work printed. It did not appear in print until the middle of the nineteenth century. However, it was distributed in numerous manuscripts and its frequent mention by later authors proves that it was known to everyone and caused a tremendous excitement. Hence, it is no wonder that the views put forth in it had a strong effect in the subsequent period and finally during the Age of Enlightenment became almost the common property of the educated people in the form of deism, natural religion or rational Christianity. These educated people were longing to get away from the quarrels of the theologians which were unproductive and so disastrous in their consequences. Many were aware that this deism was connected with Jewry. A Prussian plan of reformation of 1790 provided for calling the Jews deists and Hippel [East-Prussian author; 1741-1796] occasionally differentiates between strict Jews and "nice Jews or deists"¹. Heine [Jewish poet; 1797-1856], who certainly was in a position to know, declares in his salon that the deists are all Jews in the final analysis.

From time immemorial Germanic faith sought the inner bliss of the God-filled life. Deism, like the Jewish religion, knows only the superficially legal relation between man and God. God appears as the ruler of the world who demands obedience to His laws and hands out punishments and reward here and in the life hereafter. He keeps account of all men's activities in order, finally, to close their accounts with a credit or debit.²

Moses Mendelsohn, who was one of the chief representatives of deism in Germany, Lessing's friend and the prototype of Nathan the Wise, belongs in this context. To anyone who judges Mendelsohn simply on the basis of his moral-philosophical and aesthetic writings he seems to belong almost totally to the spirit of the philosophy of that time, which in most cases likewise discussed individual problems closely related to man in an

1. L. Geiger, *Geschichte der Juden in Berlin* [History of the Jews in Berlin], 1871, Vol. I, p. 135 and Vol. II, p. 177.

2. Cp. Sombart, *Die Juden und das Wirtschaftsleben* [Jews and Economic Life], p. 244.

enlightened manner. Moreover, in his proofs of the basic tenets of deism, the existence of God and the immortality of the soul he conforms completely to this world of ideas. However, one gets a rather different picture when one reads his writings concerning Judaism. Then one sees that he by no means simply had the philanthropical intention of protecting the nations from the wrath of bellicose theologians but that he was also pursuing quite differently and definitely Jewish objectives with his deism. His work, *Jerusalem, oder über religiöse Macht und Judentum* [Jerusalem, or Concerning Religious Power and Jewry] (1783), in particular, can be recommended for reading.

Here Mendelsohn makes no pretense whatsoever that the natural religion which he advocates is essentially in keeping with the Jewish religion (especially Vol. II, pp. 30 ff.). The articles of faith of the Jewish catechism, he states expressly, are rather in keeping with those of Herbert of Cherbury, the well-known English advocate of rational religion. In this connection, the fact that the content of the Jewish religion, as he says himself, is not actually doctrine but mainly law, serves a good purpose for him. Thus, he gains for the Jews a quite advantageous position which they have subsequently frequently taken. He demands freedom of thought and designates with some scorn all the more profound teachings which are not immediately obvious from simple reasoning as superstition. But such free thought that he demands from others he is by no means inclined to tolerate with regard to his own religion. Whoever is born as a Jew should adhere to the law to its full extent; only contemplation, not action, is permitted (pp. 127 ff.). From the outset thus, the Jewish religion is secured against all attacks of the Age of Enlightenment. The Jewish religion allegedly contains nothing in the way of doctrines to which natural logic would not lead. However, thinking must not disturb the prescriptions for action which certainly go far beyond the bounds of that which is comprehensible by reason in Jewish law.

Thus, the Jew becomes intolerant as soon as things touch on his faith. He demands tolerance but does not reciprocate it. Government should exclude from its borders not only atheism but also superstition and fanaticism (pp. 68 ff.). That which Mendelsohn subsumes under superstition in this connection can be more or less imagined; it might be rather broad areas of the Christian religion recognized by the state. Moreover, at the same time it is hinted with modesty (pp. 69 ff.) that the state should "favor with a wise moderation" only those doctrines "on which

its true happiness is based," namely the doctrines about God, Providence and life in the hereafter, thus those to which he also adheres as a Jew. Thus, that position for the Jewish religion is sought with which we have now become sufficiently well acquainted and in keeping with which this religion, amongst all others, is the only one which is protected from any attack.

Obviously it would be premature—and this should be emphasized in conclusion—to consider the whole Age of Enlightenment simply to be the invention of Jews on account of this Jewish influence on the shaping of deism. In the period which we call the Age of Enlightenment there were also very healthy and truly German forces in action for which we shall again have complete understanding today. In natural law ideas of German law were revived; in the longing for a common faith, by which religious dissention could be overcome, we shall likewise not fail to see the nationalistic motivation. It must indeed be pointed out that this German Age of Enlightenment, which was not a simple appendage of the European Age of Enlightenment, but in many ways an independent intellectual force, is still quite unrecognized as a result of the prevailing orientation of our writing on the history of philosophy.

But the nemesis of German intellectual history did not remain absent: the Jewish influence. It forced the German movement away from its healthy orientation and brought about effects which were, in the final analysis, not a blessing but a curse for us. This is the case because this influence prevented the peculiarly German element from coming into its own and increased the uncertainty of the Germans about their own nature.

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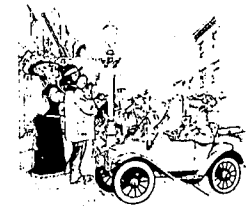
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with long frontage on blacktop road. 15 ac. overgrown meadow, balance in woodland. FREE NATURAL GAS reported. WELL WORTH THE PRICE OF \$55,000.

68 ACRES IN ROANE COUNTY, WV

located approximately 5 miles west of Spencer, 2½ miles off US 33. 20 acres in pasture, balance in woodland and timber, nice pond, no buildings. 800 Scotch Pines planted 7 years ago. \$5,000 down

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located on ¾ acre level lot, with 3 bedrooms, huge livingroom, country kitchen, paneled familyroom, full bath, wall to wall carpeting and natural woodwork throughout, natural gas forced hot air heat, central air conditioning; on Main Street, Reedy WV. PRICED RIGHT AT \$38,000.

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approximately 45 miles southeast of Parkersburg WV, 65 miles northeast of Charleston WV, and can be reached (coming from the south) via Interstate 77, exiting at Fairplains or Ripley WV exit, turn right and proceed on US 33 East for approx. 16 miles, turn left on Reedy Road, thence 6 miles to Main Street in Reedy. Coming from the north, proceed on Interstate 77 to Mineral Wells (first exit below Parkersburg exits), turn left and proceed on State Routes 14/21 for approx. 1 mile, then turn left and proceed on Route 14 to Reedy.

POSTSCRIPTS continued from page 18

sharpened toothbrush in your ribs in the shower.' ”

The writer says he thought of defying the ukase from Washington, but his visitors warned him that if he mentioned their visit, they would produce “innumerable witnesses” who would “prove that they were hundreds of miles away at the time.” He accordingly understood that he was only a lowly American white man in a country that the American imbeciles gave away to their enemies decades ago. He got together what money he could raise and eventually found in Ireland a refuge from the terrorism of America’s rulers.

There are, naturally, no means of verifying this story. One can only say that to persons who have some knowledge of the clandestine operations of the Federal government, there is nothing in the story that is in the least implausible. It is as though a man were to tell you that he went downtown last week and had a steak in a good restaurant. He may or may not be telling the truth, but there is nothing improbable in his story. There is nothing in what he said that would give you any reason for doubting it.

* * *

The October issue of *Liberty Bell* includes (pp. 10f.) an open letter to the publishers of the *Encyclopaedia Judaica* from Robert D. James, professionally know as “Bobby Fischer.”* He won the official World Championship in Chess in 1972, the first and only American to hold the official title. He successfully defended his title in subsequent years and still holds it, according to the devotees of chess who regard as illegal the imposition of rules obviously designed to place him at a disadvantage and which he refused to accept.

In his letter, Fischer protests the Jews’ listing him as a Jew in their new encyclopaedia. He says, “I am not today, nor have I ever been a Jew, and, as matter of fact, I am uncircumcized.” He accuses the publishers of “fraudulently misrepresenting me to be a Jew, and dishonestly using my name and reputation as a kind of advertising gimmick to improve the image of your religion (Judaism).” He does not speak from a racial standpoint.

The Jews, of course, try to kidnap every man who has attained distinction. Most recently, they have tried to annex Abraham Lincoln, whose race, they say, is established by the fact that a Jew said that another Jew told him that Lincoln

* The publisher’s reply is reproduced below, p. 38. —Ed.

privately told him that he (Lincoln) was one of the Chosen Ones. Whatever one's opinion of Lincoln, one may doubt this latest revelation, since it has not yet been made a criminal offense in the United States to doubt what Jews choose to tell their chosen serfs.

Fischer's open letter was accompanied by a small booklet, *I Was Tortured in the Pasadena Jailhouse*, which he published in 1982 and which is still available from him (P.O. Box 50307, Pasadena, California; \$1.00). He says he was seized by police on the street at two o'clock in the afternoon of Tuesday, 26 May 1981, confined naked in a cell at almost freezing temperature, denied water to drink, and subjected to other forms of mental and physical torture by the scoff-law police until he was released on Thursday, 28 May.

The account is quite credible, since Fischer claims that he does not belong to God's Master Race, and is not a nigger, mestizo, Asiatic, degenerate, or other creature that Americans love and cherish. What could Fischer expect in the second largest "metropolitan district" in the United States, second only to New Jerusalem-on-the-Hudson? As an American, a white man, he was only a member of the people who have made themselves the most despised and degraded species of mammals on earth, since they take pride in having all the vermin in the whole world eat and excrete on them. Americans believe in "civil rights" for everyone but themselves, and should not complain at being taken at their own valuation.

If you are interested in observing the terminal phase of the history of the United States (whatever government you may expect or hope to see established on its territory), you should not overlook the gradual and systematic conversion of the police forces throughout the country. Eventually, of course, we shall see the attainment of "social justice" in the form of police forces composed entirely of niggers, who will teach the cringing white curs that they should have kept a country of their own, when they had one. In the meantime, while white men must still be recruited, "social scientists" see to it that preference is given to persons who either have innate inclinations to sadism or can be easily brutalized by such techniques as "sensitivity training" (on which see Ed Dieckmann, Jr.'s *The Secret of Jonestown*, which I cited in *Is There Intelligent Life on Earth?*). The purpose, of course, is to produce an active hostility between white Americans and the persons they supposedly hire to protect themselves. There was a good example in Louisville,

Kentucky, a little while ago, when white policemen joyously beat up white Americans who had the mistaken idea that they hadn't been born to serve niggers at the command of their Jewish owners. Such police will serve admirably when the time comes to establish "human rights" in the United States by open terror, as was done in the less gradual take-over of Russia in 1917-1918.

In the meantime, some progress can be made by sheer incompetence. I have a report of a recent incident in a small mid-western city, still partly civilized. A dear nigger held up the cashier of a motor inn at gun point. While the poor disadvantaged fellow was still making his escape with the loot through back alleys, the police arrived with exemplary celerity, in the form of a lone female, who was naturally disinclined to venture out into the dark. In fact, if we are to observe that Equality of the Sexes which the Jews think good for us, there must be no sexual discrimination among police officers, and none, whether male or female by an anatomical distinction that has not yet been outlawed by a "Constitutional" amendment, should be expected to take the risk of encountering persons who might resort to rude behavior. In this instance, the Amazon did not even call for assistance: she spent her time grilling the owner and his manager to ascertain their full names, age, place of birth, names of parents, present and past residence, marital status, and other vital statistics that she deemed relevant to the armed robbery.* There are still some reactionaries in that town, probably "Nazis" yet unsuppressed, and the incident at the motor lodge gave them the impression that the police force they employ was not all that it should be.

* The incident included an amusing illustration of the progress of feminism. The robber escaped only a few moments before the arrival of the copess, and while she was conducting her grilling of the manager, the owner of the inn tried repeatedly to point out that the nigger had escaped into a region in which he could almost certainly be apprehended by prompt action on the part of the police, if she summoned assistance at once. He was ignored and when she turned to him to collect more vital statistics, he finally refused to state the place and date of his birth, which he judged irrelevant to the armed robbery, and he pointed out that her zeal in collecting statistics had permitted the robber to make his escape. The modern Hippolyata was piqued by such insubordination on the part of a lowly property owner, whose function was to pay taxes to provide her salary, so when he was home and in bed, she telephoned him at 2:30 A.M. to tell him triumphantly that she had learned the date of his birth by telephoning the state capital. Girls will be girls, won't they?



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Mr. Bobby Fischer
P. O. Box 50307
Pasadena, California 91105
USA

Jerusalem, Sept. 24, 1984

Dear Mr. Fischer,

We are in receipt of your letter of June 28, 1984. We have taken note of your request and will act upon it in all future editions of our publication, the Encyclopaedia Judaica.

Sincerely yours,

Fern Seckbach



Notes on Negro Slavery

by
Allan Callahan

Of all the factors that have led to the atrocious racial situation in the U.S. today, none is more important than the guilt complex built up in the minds of White Americans over Negro slavery. This came about because of the currently popular notion that the Black slave trade can be blamed entirely on "Whitey" and that to "make it up" to the Negro we should clutch him to our bosom and integrate him completely into our society.

At the outset it should be pointed out that before the Industrial Revolution began, around 1775, slavery was widely practiced in numerous areas of the world. Until the advent of the machine, there were only two kinds of useful power—man power and animal power. Sometimes the man power was furnished by free men and sometimes by slaves, and nowhere was slavery more prevalent than in the Negro homeland—Africa.

It is maintained by some that the Machine Age actually did away with slavery, and not any "pangs of conscience" on the part of mankind, and they may very well be right. But it is a paradox that in one case, at least, a machine helped promote slavery, rather than retard it. This was the cotton gin, invented by Eli Whitney in 1793. Up until that time it took one man ten hours to extract one pound of lint from three pounds of seeds. Cotton growing had been in a slump but the new invention made it much more profitable, and resulted in a fantastic boom in the raising of the crop, and thus created the need for more slaves.

The trade in Negro slaves began in 1441 and lasted over 400 years. The first slaves to reach British America arrived in 1620, when a dutch ship sold part of its cargo to the tobacco growers in Jamestown, Virginia. It was common for the slaves to be first procured in the interior of Africa by native chieftains, traded to Arab slavers and then taken to the coast where they were exchanged again for Western commodities. The native chieftains would engage in forays, sometimes even among their own subjects, a favorite method of capture being to set fire to a

village by night and seizing the fleeing inhabitants when they tried to escape.

Regarding the treatment of Black slaves once they reached the United States, abolitionists like Thaddeus Stevens, William Lloyd Garrison, and Jonathan Walker spread horror stories about it, but the truth is that the slaves were valuable property, costing from around \$500 to \$2,000 each, and it did not pay to abuse them. If a farmer's bull tears up a fence, he does not kill it, nor does a horse breeder, recovering one of his horses that ran away, whip the animal to death because it tried to escape. Punishments for disobedience, and a few deaths, did occasionally occur, but they were the exception rather than the rule. As for food, a study in 1879 showed that slaves had a "quite substantial diet" which exceeded that of free men by over 10%. The food was simple but wholesome, and the slave quarters were much like the cabins of pioneer Whites. They had good medical attention and were forced to keep regular habits, with the result that the health of the Negroes under slavery was better than it was after emancipation, and their mortality rate, up until the Civil War, was less than that of the White population of the South. Slaves were often rewarded for extra production with cash, goods or unscheduled holidays, and those with good records given bonuses and promotions.

The Black slaves of White Southerners fared much better than did those taken to South America by the Spanish and Portuguese. Most American slaves were not opposed to slavery, and even aided and abetted it. In their own homeland in Africa they had often been slaves, or had a status not much better than that of a slave. On Southern plantations the more able among them ran the field operations by serving as foremen or overseers, while 7% were used as domestic servants and 12% trained to be semi-skilled craftsmen.

The rate of increase of American slaves proves that they were well treated, in general, rather than mistreated. Some 330,000 were brought here originally, and they had increased to over a million by 1880. By the close of the Civil War, Negroes in the U.S. numbered about 4½ million, and most of this was due to natural increase, rather than by new blood being brought in. Great Britain abolished the slave trade in 1808, and we did so immediately afterward. Other nations began to jump on the bandwagon, so that the traffic in slaves by overseas routes was vastly reduced in the next two decades, and ceased to exist, at least as far as Europe and America were concerned, with the

signing of the Ashburton Treaty in 1842. So, when we consider that Blacks in America more than quadrupled in 65 years, we have to come to the conclusion that they were well cared for in the South. In fact, their reproduction during this period was so great that it hardly has any counterpart in history!

In his native land, on the other hand, the African often had it much tougher, and the death rate from malnutrition and disease was far higher. He was also more or less in danger of being a victim of some of the atrocious mass murders committed by his own chiefs, which were well recorded by White settlers and missionaries in Africa. Sometimes these were performed as sacrifices to a tribal god or at the death of a tribal leader; at other times they were done simply as entertainment for the local chieftain and henchmen. These fiendish practices were sometimes used by the early White slavers as justification for their trade, as they felt they were saving the natives from brutal and early deaths. At any rate, the slaves in America led a longer life than did their brethren back in the Dark Continent, and also enjoyed more comforts, bad as their lot may sometimes have been. In fact, they enjoyed higher standards of living than do many Blacks in Africa today.

Most Southerners did not own slaves, and of those who did, 20% had only one slave and 44% owned three or less. Just before the Civil War, there were 2,292 owners with 100 slaves or more, and 88 who owned 300 or more. Only one family owned more than 1,000 slaves in 1860.

Slaves fared best of all on the small plantations. Here the owners had personal contact with them, and treated them about as well as some employers treat their workers today. Smaller slave owners seldom broke up a family, because it was not good economics in their cases. The hotter regions of the deep South had the largest plantations. These were agribusiness types of operations with huge plantings of cotton, sugar cane, etc. The owners here had little personal contact with their slaves and were thus not as much concerned about their treatment. The work was harder and more regimented, and often a hardnosed Black foreman was in charge. If a slave proved himself to be too lazy or uncooperative to do ordinary work around a farm or small plantation, he was sometimes put on the auction block and sold to one of the larger plantations. Blacks with much intelligence or ability were considered too valuable to do the routine work in the huge cotton and cane fields.

It was these large agribusiness types of operations that

produced the most runaway slaves. But the owners themselves usually did not have the time or inclination to look for them, so professional slave catchers came into being, operating somewhat along the lines of the bounty hunters of the Old West; except, of course, that they did not kill the slaves they captured.

It is popular today for fiction writers to depict the Southern plantations as hotbeds of miscegenation, with the owner's fair-haired daughter lusting over the Black field hand, or his dissolute son crawling in bed with a Black house servant. In truth, such things were not common, and the average Southerner was no more immoral than his Yankee cousin up North. Most slave owners were men of family, and too proud to stoop to race-mixing. Their sons and daughters were also not inclined to disgrace their families by breeding with Negroes. The plantations didn't produce hordes of mulattoes; they were the product of cities and towns. Here the free Negroes congregated. Washington, D.C. in 1850 had 42.18 mulattoes to every 100 Blacks. By 1860 the following cities showed these percentages of mulattoes to the total number of Negroes:

- 48.9% in New Orleans; 11% in the rest of Louisiana;
- 18.1% in Savannah; 8.2% in the rest of Georgia;
- 25.2% in Charleston; 5.5% in the rest of So. Carolina.

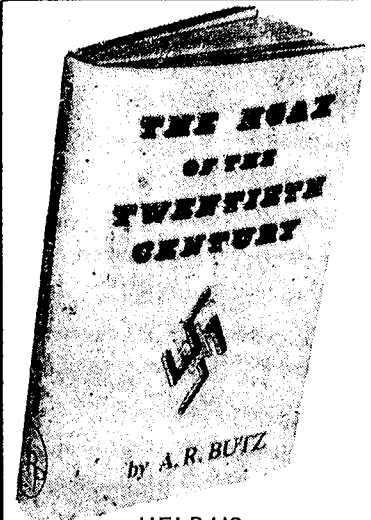
On the farms and plantations, Negroes were valued for the work they could produce and not because of sexual attraction. If a White man had bought a woman slave for the purpose of concubinage, he would have been socially ostracized,

It should be realized that most Negro slaves in America had no feeling against slavery, and that there were Black slave owners in the South who were just as pro-slavery as any White slave owner. And while the White nations had given up slavery long before the 19th century was out, it was widely practiced in various Negro societies in Africa well up into modern times, and there are still occasional reports of it being practiced there even now.

There is no reason for any White man or woman today to feel guilty about slavery, and as for the descendants of these slaves who now reside here, if they fell wronged, would they want us to right this wrong by sending them back to their ancestral homeland? How many Blacks in America would trade places with the average modern Black in Africa?

While it is true that a small percentage of Whites in America did benefit economically from Negro slavery, this has been overwhelmingly offset by all the negative effects that have come

down upon us. We now have on our hands a race problem of staggering proportions. Steadily the negroid gene-pool grows, like a spreading cancer. It is a problem that our White politicians should face, but they dare not face it. □



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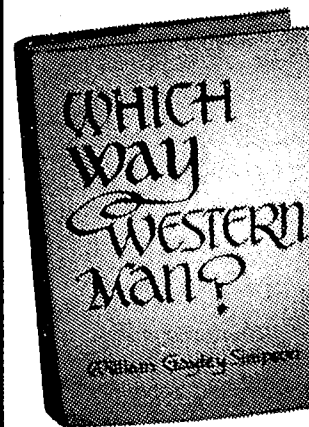
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Letters to the Editor

Dear George:

3 November 1984

Thought you might be interested in the enclosed effort, as you seem to be involved in the dialogue.

Hope all is going well with you! I'll not forget that bit of Americana which you once utilized, and I thought very appropriately: "Let George do it!" I wish it were not an American habit, but unfortunately it is a customary attitude, stemming in part, I suppose, from too many years of good living, too much ease and wealth with not enough basic discipline in character and responsibility.

I heard an interesting remark out here, and perhaps timely too: 'I'll vote for the Nazis before I'll vote Democrat!' At least, perhaps, you will grant, Americans have not been cheated by The Enemy of their old sense of humor.

Best regards to you.

Sincerely,

Richard S. Hoehler

The following is Mr. Richard Hoehler's 'effort,' which is presented here unedited and in its entirety:

Mr. Ben Klassen
P.O. Box 400
Otto, North Carolina 28763

Dear Mr. Klassen:

As you may be aware, I fully enjoy reading your "publication" This last issue was, in my opinion, superb!

It would be an easy matter to write ten pages of commentary on the substance and ramifications of your particular judgment. You certainly have a great talent for rational clarity and pungent phrasing. As a literary philosopher, of course, I take a somewhat different view than many of those ideas expressed in your paper, yet because of this slight difference of apprehension, it would require pages to explain "why." Some of these variations of interpretation are simple, some are quite subtle, requiring more education than most of our present day intellectuals enjoy.

A number of the questions or positions you deprecate, should not be depreciated; also there are criticisms of you, which I have encountered, and which are (frankly and with good will) criticisms of your attitude which are significant. One fellow I know claims you are "too Jewish" for his taste! Curiously enough, an objective observer could point out certain features of your stand which are, both historically or culturally, Jewish in flavor: As Santayana once pointed out, when The Jew comes in, all other gods of the people must be exterminated from the round of daily experience, all other gods but The One True Almighty God (of Jewry of course). Now precisely how does this criticism apply to you, Mr. Ben Klassen? On lesser levels also one may find evidence. Sarcasm and cynicism are prime Jewish psychological weapons, well based on their inherent truncations of mind, short-circuiting of appreciative awareness of even their hosting cultures. But I suppose we should recall Nietzsche when he said: 'Beware in fighting with monsters, lest yourself become a monster!' That is to say: In dealing with the Levantine monstrosity, we tend to take on those same qualities, just as a nurse, in treating a disease, might well succumb to the disease in question. Other items: The emphasis on Dietary Salvation is pure Jewish brain-rot, neuroticism raised to highest power, and I fail to see why we Aryans should concern ourselves with dietary rules. As Emerson put it: A good mind can nourish himself on a broth of boiled shoes, if need be! Still another curious point: Are you aware that paging-backwards is almost a typical left-handed Jewish style? In following your articles "backwards," I was slightly reminded of reading, for one case, a *Wall Street Journal*, among things.

There is also another strange attitude, which, as a philosopher, I tend to view as an expression of "monotheism." This distortion of humanistic thought is difficult to put into a few words, but let me hack it for a moment. Monotheism (versus polytheism) presumes that all things are explained by One Thing, a primary Semitic error in judgment which has caused more bloodshed and confusion in Western Civilization than any other singular dogma over the centuries. One deduction from monotheism: The assumption that all men are identical in their reason and outlook (hence 'children of God,' 'brothers under the sun,' 'comrades'), identical in their culture and values, in their level of attainment and their temperamental preferences. Most men (unlike yourself, and unlike myself) most are not rationally inclined, that is one reason the "emotional Levan-

tine" has played such havoc in The West, for these primitives appeal steadily and incessantly to the basest level of our White Folk, and thus make headway with them. This is the human picture. Now, when those Odinists or others criticize you for being "intellectual" rather than emotive or sentimental, they are not speaking without empirical reason. Our people, right down to their best roots, are SENTIMENTAL in quality; they crave an emotional embracement of "ideas." Yet for you and I to disregard these facts of human experience does not place us "above" the mob, it merely indicates our deficient understanding of humanity as it is realistically constituted. I do not know this man, Ronald S. Hand, but his statements are certainly valid: "The strength of Creativity is its poignant factualism, its matter-of-factness, its loquacious logic, and its stymying criticism. Its weakness is its coldness and emotional dryness. It doesn't go to our own soul, to answer our heart's cry. It remains heady and cerebral."

From my own experience with Odinists—I know Else, and have communicated several times with the Pope of Odinism (!), Dr. Wilhelm Kusserow; and I was impressed by their revulsion from NS ethics; they wished to steer clear of politics, of neo-Nazism, if you will. These people also have high levels of intelligence, please do not disregard that fact, Mr. Klassen, but I myself am willing to credit their intelligence and prudent judgment on this matter of avoiding politics. They very probably have good reasons for their stand, just as I feel I have better reasons for not forgetting the absolute genius of Adolf Hitler. But because I disagree on this one point, I am certainly not prepared to rudely insult Mrs. Christensen or Dr. Kusserow; frankly, I love and admire them both, as they are seeking to employ their best mind to help solve some of the most difficult problems of our age.

Among those of us with superior intelligence and background, it is recognized that you yourself Mr. Klassen certainly enjoy the economy of excellent phrasing of complex truths. If you will permit me, here is one of your gems of political summary:

"When Hitler tackled the Jewish-Marxist mess in post-War Germany he did not dredge up some ancient political party that was a relic and failure from the past, but instead constructed a completely new, hard-hitting political creed and program that fit the needs of the times and with it he did the job that needed to be done."

If I were a simple-hearted Christian, I should add: "Amen!"

But I am not a simple Christian. I have read another fellow's book on the Third Reich whose name is John Bradley, evidently English, and his summary of Hitler was a shade more brilliant (in certain respects) than your own beautifully accurate judgment. Examine his way of phrasing the matter:

"Apart from the Fuehrer's activity quite a lot seemed to be happening in Nazi Germany, but no one could say who was in charge, for obviously Hitler could not do nor be responsible for everything. This fact then serves to illuminate the Nazi revolution: It stirred up the people and many changes occurred spontaneously in an uncontrolled manner, the Nazi Party in a sense jumping on the bandwagon. Hitler for personal and power reasons wanted this type of development, providing it did not exceed certain limits. In contrast to Communist parties, he did not want a huge bureaucracy to initiate and administer changes; therefore institutional chaos was the order of the day and he suffered it gladly."

I wonder how many people can understand that given and quite extraordinary statement of truth by John Bradley? However I quote the item at length not only as a fine complement to your own good summary, but for several contemporary reasons as well: It explains the profound cultural depth of the NS-revolution, why sixty or seventy million people willingly endorsed that philosophy of being, quite as it demonstrates the TRUE Leadership Principle (which is not dictation but encouragement within operational limits), just as it explains a great deal of present Republican politics surrounding President Reagan, a diversely based rationale any intelligent man should immediately spot at once. As one minor example, I have known a dozen Republican businessmen who have "extreme" dissatisfaction with bureaucratic dictation of business in this country 'one hundred sixty state regulations controlling the production of one hamburger!'—and they have waited for years to destroy this monstrous dictatorship by petty mediocritists, servants, legalists and trivial mentalities. As one major example: Hitler was, in essence, an embodiment of The Leadership Principle; so, respecting President Reagan, you can take it from there!

Some of your other propositions, however, are not as well braced with historical validity. May I tender some personal experience?

I have associated with Jews for years, and have heard their comments on any number of delicate issues. Thus I was much disturbed by your comments, such as the following: "Compared

to them [Greco-Roman gods] the Vikings were crude, brutish and bordering on the dense. In fact, on the intellectual level the Vikings were on a similar level to Hagar the Horrible as portrayed in the Sunday comics..." How often, in my painful if cultural associations with Jewry, have I had to endure: 'Yes, Hoehler, who do you think you are, another Siegfried?' (A main writer for the largest Denver daily, as I recall) 'Your ancestors bloodied up Europe, and ran around with blue paint smeared over their bodies...' presumedly while their noble Jewish scholarly priest ancestors in the Middle East deeply studied Talmudic scrolls! Yet this sort of self-flattering comedy, because imposed by Jewish perversion through Jewish media, has become a widespread prejudice. Historians are slowly but surely dissipating this type of attitude toward our Vikings. They actually engaged in far more trade than plunder, their coins have been found along the most out-of-the-way river basins you could geographically imagine, by scholars interested in pursuing this factual type of matter. Their boats were not only practical vessels, but works of art. Excavations have revealed that the Germanics had iron technology and mining operations centuries before others, certainly long before they have been credited with such techniques. The beauty of the Aryan northern men and women was superior to anything on earth, save the Grecian Ideals. Some persons believe our contemporary "cult of beauty" is just American—actually it was an obsession among the upper class German-Viking group, as you may learn in "Das Nibelungen Lied." Also other accounts reflect parallel matters: One Semitic Arabian, who accompanied Viking commercial traders, remarked about 'the tall Aryans, who were like overhanging palm trees,' thus a race of tall men in startling contrast to the squat, dark and ugly Semitic peoples of north African deserts.

I could go on. But just recently I have made a "value-study" inherent in "Das Nibelungenlied" Saga, written about the 12th Century, on 9th Century happenings, and to assume those people had nothing beyond barbaric values, is to assume falsehood. I speak here as a philosopher, and thus announce Truth, beyond all those half-witted Jewish dissipations of pure culture. The Enemy of our Western Civilization may be permitted, at least temporarily, to laugh at our ancestors, running about Europe with blue painted bodies, Vikings who were dull and brutish—need I remind you that our people created the exuberance of fugal music (beyond the neuroticism of primitive

whining songs), our own people who fashioned from stone great cathedrals in idealization of the forest vaultings of the northern woods—the Gothics, dear Sir—grand facts which cannot much longer sustain ridicule, except at a very high price.

This material is submitted for the interest of a series of bright intellectuals on The Right side of things: Ben Klassen, George Dietz, Ronald Hand, Carles Messick, Else Christensen, Richard Butler, Donald Clerkin, Robert Miles, Wilmot Robertson, et al. Let this list be extended infinitely!

Best wishes,
Richard S. Hoehler
P.O. Box 240
Conifer CO 80433

* * * * *

Dear Mr. Dietz:

12 June 1984

Herewith my subscription renewal plus \$10 donation. Wish I could afford more; you certainly deserve it. I so enjoy reading your publication. Apart from Spearhead, an English publication, yours is the only other that I know of in this world which comes anywhere near "telling the Truth." I am 77 years young and have had much time to consider the White man's racial situation. I believe we are now in some kind of political recess. Television has taken control of the minds of millions of people throughout the world, but this situation cannot last, masses of people will become revolted by the degenerative effect of TV and will sooner or later seek an alternate to this Jewish monopoly. History has proved that people survive and even improve as the result of suffering. The only maddening thing for people like ourselves is the tiresome waiting game, our lives tend to go by while the lowest mental creatures awake to exactly what is taking place. One day in the not too distant future, laws will perforce come into effect banning all Jews and non-nationals from the news media. As things stand today, Jewish control of the media is stifling and degenerating world society with its pro race-mixing policies and promotion. All societies must work towards completely removing these people from any involvement whatsoever with our news media. The Jews claim they are not a race; that may be so, but they certainly act like some pernicious disease on world society and without doubt will have to be removed as soon as possible. The prelude to this will first be the scrapping of Christianity and all other meaningless man-made religions; secondly, the word democracy will have to

be deleted as another meaningless item of nonsense. The great Nation of Aryan man as a world entity will have to be brought together. I think that perhaps Liberty Bell could help along these lines? However, many thanks for your personal efforts and good articles published in your publication. Long may you continue.

Sincerely yours,
J.G.L. Australia

* * *

Dear Mr. Dietz:

6 July 1984

I have read some of your stuff. It ALL fits RIGHT in my mind. We think alike, Mr. Dietz. You can bet your last Red-Fed funny-dollar that I will subscribe to your Liberty Bell... I really enjoyed Mr. Daniel Edward's letter about the Holyhoax and the lace-pantied Sickies polluting our Christian pulpits. WHERE ARE THE MEN? Your fighting spirit shows unmistakably that they ARE out there. We have got to keep seeking, to find, to join and to fight with the resolve and the ferocity of a bitch wolverine with an unfed litter that hasn't eaten for a week.

Hail the Spirit of Hitler!

B.A., Florida

* * *

Dear George:

8 July 1984

I recently discovered the value of one of the books you handle. *Makers of Civilization in Race and History*, by Waddell, at first seemed to be a heavy, slow reading, ponderous book dealing with the royal dynasties of Sumer, Egypt, and India and Babylonia. The purpose of the book, Waddell explains, is to show that the ancient Aryans of India kept intact a long list of the great kings of the Orient predating Aryan invasions of the Indus Valley. This list compares uncannily well with the various lists of the kings of Sumer, Egypt and Asia Minor. The point is that a true historical chronology can be obtained through such a comparison. Also, the defective tendency of Assyriologists to semitize nearly all their findings in the Mesopotamian region is corrected. Waddell asserts that Aryans, who are the Sumerians, early Egyptians and Hittites, continued to rule the Orient until about 1200 B.C. At this time the Aryan racial elements began emigrating to various points north and west into Europe, colonizing and populating regions with a superior climate, and neglected the Persian Gulf and Mesopotamia to the proliferating Semites with their gory and bloody religion. The Aryans, of course, moved into Northern India also and with

them they took their holy list of the dynastic kings of the Orient. What is significant is that most European myths can be traced to the first great leaders of the Sumerian Civilization (the first of all civilizations). Thus the myth of Arthur, Odin with the discovery of the Runes, St. George killing the Dragon, and Adam (Ada) being the first civilized man, are historically rooted in Aryan genes and tradition. Waddell's profound knowledge of Assyriology is worthy of more than I can comment upon. But, he demonstrates a great familiarity with all of the terms of that discipline as well as a working knowledge of several of the ancient languages. I recommend this book to persons who enjoy reading about ancient history.

Sincerely,
Ronald Hand

* * *

Dear George:

10 July 1984

Objective minds would welcome some facts that appeared in the latest issue (109) of Matt Koehl's publication "White Power" under the caption "Mistaken Identity" from which I quote in full:

"Why would anyone want to be a Jew—or a Hebrew, or an Israelite? Believe it or not, a number of good Aryans have actually decided they want to be the Chosen People. They refer to themselves as the "true Israel," and denounce the real Jews as impostors. Confusing?

Unfortunately, "Israel Identity", as it is called, is a sad case of mistaken identity and muddled thinking. Here are some of its basic fallacies:

(1) According to "Israel Identity" theology, we are descended from Semitic-speaking ancestors who lived 2,500 years ago. Yet for at least 5,000 years, all Aryans have spoken an Indo-European or other language completely different from the Semitic tongues.

(2) We are supposed to be descended from Abraham, Isaac, and Jacob. Yet at the time of Abraham, c.1800 B.C., our non-Levantine, proto-Teutonic, proto-Kelt and other Aryan ancestors were already settled in well-defined areas of Northern Europe. They were nowhere near the Middle East!

(3) According to "Israel Identity," America is actually the lost tribe of Manasseh. Other "lost tribes" include England (Ephraim), Germany (Judah), Holland (Zebulon), and Denmark (Dan), among others. Now, if American Whites are descended from these various "lost tribes" of Europe, how can they

possibly stem from a tribe (Manasseh) which has no European connection?

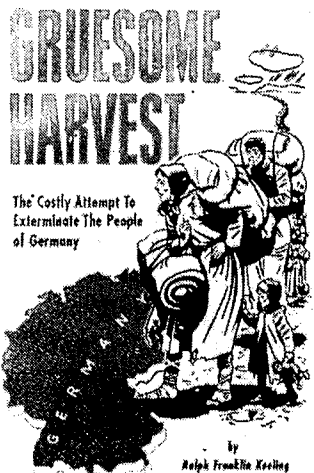
One could go on to cite the ancient Aryan sagas and legends of Northern Europe as revealing an outlook and ethos contrasting sharply with that reflected in the Old Testament, with its tales of pathological cruelty, sex, filth, and depravity.

One could also point to the word Hebrew/Habiru itself, which translates as thief, swindler, cutthroat—hardly a worthy description for an Aryan people. The simple fact is that "Israel-Identity" is absurd. It is a contradiction in terms. One cannot be an Aryan and a Semite at the same time. In the critical struggle in which we are engaged, we cannot afford any confusion as to who we are. Our true identity is that of Aryans, not Jews, Hebrews, Israelites or anything else as ridiculous."


So much for "Israel Identity."

Heil Hitler!
A.H., Wisconsin

* * *



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